

paragraphing

M2307 BARN LUNCHES SUNDAY 10-7-73 AND THURSDAY 10-11-73

SUNDAY LUNCH

MR. NYLAND

When I look at my two partners here and my own plate, all they have done is talk talk and not eat. So I hope they will be very hungry this afternoon, maybe. What will you do this afternoon? Try to take a good look at a group of people like we are now. Not only what is the meaning, but what do we accomplish? How are we for each other? What does each person take from it? And what does each person of course contribute towards it, and towards an aim; towards an understanding of what we are working for? In the first place not about for oneself, but as a group, are we also working for the group? There are many different impressions that you will have when you look at different people as members. You will have your own impression of yourself. Sometimes perhaps you think how wonderful you are, and that you have a reason to be critical about others, and others who are there and don't feel at home, because so and so has this and that; and they can not fit that in together with working on oneself. Have you ever tried to make a list of ten people that you have noticed, and what they are, and try to understand them psychologically, that you see where they live, and if you have any particular reason to assume that they are very good material for work on themselves? I have to go back and forth all the time in what we have done over the last years. And of course I remember here and there certain things but not everything, and then I take up a couple of tapes, and I listen to tapes that were six years ago, and then I sit in front of the tape, I listen, I ~~say~~ I am amazed not only that we talk practically the same language but also it was quite clear what we should do and we haven't done it; and then of course I accuse myself that certain things did not get done, and then I find an excuse for myself saying, well after all it has grown, and it is different from what it was three, four years ago, and we have

different kinds of problems, and it makes it more difficult because of Warwick, and the Building Inspectors, and all the rest. But can we come to ourselves to see what you really wish to do and make a clean slate? ^R I would like to give you a task for October; that you divide October now into four weeks, and that you make a promise to yourself that on ~~the~~ Sunday or the beginning of the week, don't postpone it too much, you make a clean slate of the previous week, and you make really a decision for yourself that this coming week is going to be an excellent one, as much as you can make it, if you are that serious. The seriousness is determined by your interest. If you believe that Gurdjieff and the method we talk about has any particular meaning for you, that should be then paramount in your mind and in your heart. It does not mean that you shouldn't have interest in other things, I don't mean that at all. ^B But I mean only this; [✓] when work is given as a means of developing your ~~S~~ soul, and you still have an idea that your ~~S~~ soul already exists, then work can not have any meaning, because what's the use trying to make a ~~S~~ soul when you have it already. If you believe that in the future, all you have to do is to live in accordance with what you know at the present time, work is not for you either. Work means that you discover constantly different aspects of yourself, and that regarding that, you should be wise, you should become more wise to yourself so that then you see what kind of work you have to do with yourself and to see if that is a suitable instrument for the purpose we have in mind, which is the development of a ~~S~~ soul, the development of a Kesdjianian Body, the ability to become free, to have an objectivity enter into your subjective world. Which [✓] ever way you want to do that, in contact with other people, and whatever you want to spend your time on, and whatever books you wish to read, and whatever your interests may be; for me the question of objectivity is much more fundamental than anything else you can read about or that is given to you and you wish to study. ^R Objectivity has to do with your personality and the level of your being; and I say it now differently, the

level of your being is of much more interest, or should be, than the development of any one of the three centers. When Gurdjieff talks about the simultaneous development of the three centers, he means really don't develop one center at the expense of the others. If you want to remain and try to become in balance for yourself, you need three points within yourself as represented by the centers. Two will not do. Between two points there is only one possibility that is a line connecting them. When there are three points, you have three lines. That's quite a different affair. When man exists, he is not an animal. When we say that animals and plants have only two centers and one center, it means that man has a very special function to fulfill in regard to his three centers and he should acknowledge all three. If you want to continue to live in unconsciousness, it is alright as far as I'm concerned, but I ask you to go away. So I suggest if you can use the month of October for that purpose. It's between Libra and Scorpio. The open book of Libra starts to develop in two different aspects of Scorpio. One is very good and the other is very bad. It starts there. I have compared it with the sky when you look at the Milky Way. There is a point where it divides, and after some time it comes together again. It is like that. You have to realize that we are living under extremely difficult conditions which are now provided for by Mother Nature, and this earth, and politics and war, and all the different things that are going to affect you in the future much more even than in the past. We are going into the winter. We have to make preparations. We are still more or less in poverty. Some things are working out, some don't. We still have difficulties to overcome. So it's necessary to understand that mutually; and for that reason I suggest that if you take the four weeks of October and apply it to yourself to see what is there in one week. At the end of the week, take stock, be honest, see what you have done and not done. Admit to yourself when you haven't done it, that you don't have a rationalization simply excusing it.

Take it for whatever it is. Wouldn't it be wonderful if you could build up something during one month. That really people could remind each other of that kind of an aim; that it would be helpful to join in that sense; that there should be much more recognition of the attempts of others, and that ~~that~~ when you see it, might encourage you to make certain attempts yourself. Forget about all the petty nonsense that has existed, and is still of course quite apparent. See if you can live more essentially. See if actually that what is your life, your inner life, which is more important than anything else, for yourself, because it is the only chance you will have for any permanency of existence, ~~see~~ ~~see~~ if that can be developed and be brought more to the foreground. See if you can forget about negativity, about criticism, too much, acknowledgement of that what is as yet not right, but at the same time with a wish to correct it. Try to become much more open, not prejudiced, not stereotyped keeping to yourself. Open up to other people. Don't be too opinionated unless you're absolutely sure that you have the absolute truth. Be open to a flexibility on the part of yourself to try this and to try that for the sake of reaching a different kind of level within yourself. If you want to call October a month to devote to your being, that might really be the idea that what I now want to say; not the three centers, but ~~the~~ ² level of what you can become where an "I" can actually exist, where there is a realization of the properties of your personality, where there is an acceptance of that what is your life in the form into which it happens to be, and where you go out to find ways and means to stimulate more and more the understanding of the three centers leading to the level of being of that what you really are. If one does this sincerely, there might be a chance that over the month of October we won't forget too many things. We will have to attend to that what we set out to do as principles; that we live in accordance with that kind of ² rule of objective morality; and that then I hope that when the month of October is over, that you actually can look each other in the face, and that you can say, to anyone, you have done your best, without asking

if they have done their best. That is always your own private property; but I wish^h there was more understanding, there would be, and there will be, if one actually wants to do it on that basis. ~~R~~ You see you understand what I mean.

~~H~~ I value Gurdjieff, and the ideas of learning how to grow out of what one is, by the acceptance first of what one is, and then develop in accordance with an insight which is given from an objective standpoint. It is not that what you wish, not that what you feel like, not that what you think about, not that what you have done in the past and extrapolate into the future. It is something that is entirely different if you talk about the will of God. And it's simply that you don't want to think about God, that you substitute something of your own wish. Of course I don't agree with it. I believe it is necessary to become very meek in the presence of a superior being, and then to ask in prayer, and without becoming too religious; what is it that I should do? What is ~~T~~hy will? Can you tell me, because I am open to receive it. And if I do receive it, I know, I have the obligation to attend to it. ~~Q~~ It's still the beginning of October. October I said a few days ago is a very important month for me; not because of my birthday; maybe because the first day of the month of October is the birthday of my mother. So that, you might say, gave me a certain start for this month. Whatever it may be, it applies to everybody in their own way, because they have their own year and they have their own time. I'm only mentioning it why some certain things come to my mind. I wish you all a very good month of October. I hope you can work. I hope you will reach something during the month; and of course I always say, ~~will~~ "May Gurdjieff help you." ~~✓ R~~ Alright Peter? (Peter says)

Thursday 10-11-73 Barn Lunch

So this tape is not going to be a full hour and a half. We have already used up part of it on Sunday, and in order to stay within the number of the tape, we

finish this up under the same number; so you have approximately an hour and five minutes. Engineer nods his head, so. Do we have to augment something from last night? Andrea are you here?

Asli
Andrea: Yeah

Yeah? Were you satisfied with the discussion? Not that I want to start with you again, you know? We talked already enough. I just want to know was it alright or is there something that still should be cleared up?

Andrea: Yeah, I think there are probably some things that ~~need~~^{should} to be cleared up.

Mr N: It was good enough for you to keep on thinking about it. Right?

Andrea: Yeah, I thought about it today.

Mr N: O.K., we'll talk some more about it when the time comes. About other things that we talked about and new things that you have in mind.,,

George Blundin: Mr. Nyland?

Mr N: Yeah.

George Last night I had some questions about acceptance.

Mr. N: Yeah, what do we think about that acceptance? Who understands that?
What do we really mean when you say accepting it?

George: I felt that somehow; that the answer that I was looking for had to do with getting myself in the position where I could experience the truth about myself; how I am; more fully; and that not accepting myself was somehow not experiencing ^(what) who I am.

MN: I'm afraid you have to accept yourself, because you are in a certain condition. You don't accept yourself just as a form. You accept life which is active within you, and that is where the acceptance comes in that you agree with the form life is taking when it is being expressed; so that you don't have any criticism or any wish to change it. It's not a question then of liking or disliking or what; just being what you are and accepting that what you are, and that includes your life, the expression of your life, and the form it takes. So you see it's not a question of negating anything. Acceptance means, I take that what is totally me, and I have no further desire to have criticism, to have any wish for association with it, to pigeon-hole it, to give it a name, to associate it with previous experiences, to understand that that is what I am without any prejudices, without any rationalization, no thoughts about it; just the existence; accepting the existence - that it is. Sometimes one says for whatever it is, but in that one leads again to a description. If I accept myself as I am, and I don't understand that ~~it~~ is meant that I have to accept myself that what I am; then I may introduce a description of what I am doing or how I am. That should first be eliminated. Afterwards the acceptance has to lead to the continuation of an acceptance of myself as I am and then as I am behaving; so that then in the activity which takes place and the manifestation which goes with it, I retain this particular attitude of objectivity. So it is not limited to the moment of an acceptance, although that is where I will start; but immediately I realize that I continue to exist, *I continue to live,* I continue to manifest in an unconscious way. And then the acceptance leads to a total acceptance over a certain period of time in which that what is unconscious

remains in existence, remains as an expression of life; but I have only interest in seeing that what is taking place with that expression of life again and again without criticising it, without wishing it to be different. Is it clear? Acceptance is the question of the elimination mostly of the feeling; and when one says, can you accept yourself now? It means that I introduce the moment, so the question of simultaneity. ~~It's~~^{It's} clear I hope.

George: No.

MAN: Not yet, then I'm afraid you have to think about it.

George: I have been thinking about it perhaps too much.

MAN: Then you should try to be aware a little more.

George: I'm constantly reminded of the part of myself that I don't accept when I'm with people.

MAN: Yeah, well of course, that's exactly where you have the difficulty of not being able to accept. As long as you see what is necessary, it does not mean ^{that} you can do it.

George: And in the meantime?

MAN: In the meantime, you keep on working on that particular problem, to solve it. In the meantime, you remain unconscious; you keep on thinking and feeling, and you're just an ordinary human being.

George: That's the side of my ordinary life. Now on the side of work ...

Mr N . Sure, sure that's the side of ordinary life.

George It's the same situation.

Mr N Yeah, that's right.

George In work, there's supposed to be impartiality.

Mr N Yeah, that is what you are working for.

George Well, if I start off with a feeling of unworthiness ...

Mr N Then you are already on the wrong road.

George Right.

Mr N So, stop that.

George Just like that?

Mr N Just like that.

Mr N Am I unworthy to sit in this chair? You make it much too complicated by thinking too much about, and I suggest, don't think.

George That sounds very easy to do.

MAN: No, you have to see it as a separation of something that is observing you.

Your unconscious state will remain in existence, and will function, and perform all kinds of things. You have manifestations that continue to exist. Your bodies exist; your feeling continues; your mind continues. All the different aspects of any personality continues to exist. It doesn't matter if it is being observed by something else or not. I want to find out, can I use this existence of myself, as a personality, for the purpose of becoming an object of observation? And the observation is now with "I" which is separate, separated from me; that is functioning separately from my personality; and I have to create or make that in existence so that it can start to function. My ordinary life continues. Is that clear to everybody? Because let's talk about it if it is not clear. That he can not do it, doesn't matter at all; because there are lots and lots of people who can not do it. That is exactly the problem. The question is, do you believe that the problem can be solved? And that it is necessary to solve it in order to produce results which are more objective in your life, more conscious; and then if you agree that it is possible, do you believe that you wish to do it? That you have belief in it that you can do it? And are you willing to do it? Now we leave it alone, ~~Mr.~~ ^{Mr.}

~~Myland?~~

Paul: Mr. Myland?

MAN: Yah.

Paul: ^{Wally:} I can't seem to keep a consistency of attitude and aim in applying work; Because of the changes I go through in attitude and evaluation constantly in reacting to different things that can be ^{re}evaluated; and the simplicity of a continuity of making attempts ^{not holds} ~~that hold~~ over ...

MAN: But don't try to make it continuous yet.

Paul: I don't mean continuous throughout a day. I just mean that days go by, at different times of the day. You know what I mean?

Mr N: I know what you mean. Do you like it?

Paul: No.

Mr N: Why don't you work then? Either I'm serious and wanting to work and I say yes, or I don't do it. When I don't do it; then I say I can not do it, for whatever reason it may be, and I will do it when I can.

Paul: I may be serious right now, and really wish to do it, and in great tempo; Then and as ^{events} ~~the things~~ go on, that kind of simplicity and that place; I'm not ^{is not there any more,} feeling it, and I remember it ...

Mr N: Yeah, maybe you are too weak. Maybe you have not enough strength; not enough energy for that purpose. It's exactly the same as saying I can lift 350 pounds, but 400 I can not lift. It remains a fact. I can not do that at that time. Now I can say I would like to lift 400 pounds. Maybe I have to do some exercise so that my muscles get stronger; and maybe after some time, I can lift 400. I think it is very simple. Either I do it or I don't; and if I find out that I wish to do it and I don't do it, I can not say ^{that} I really wish it. So don't talk about the times that you don't do it. Talk about the times that you are more or less successful; and keep on doing that so that you accumulate so called successful attempts. That will give you more strength to try it at times when you can not do it as yet, but maybe in the future you will be able to. Yes or no?

Paul: Yes.

Mr N: O.K. Who else? Yeah.

Phyllis : Lehman.

Mr N: Phyllis?

Phyllis: Yes, I asked last night about aspiration and inspiration.

Mr N Oh, was that you?

Phyllis Yes.

Mr N Oh.

Phyllis And I, I looked in the tape again this morning...

Mr N Yeah

Phyllis ... And I, there's parts in there about not loose, ~~not~~, about when you're affected by things, being aspiration; that if you know how to use that, ^{then} and you won't loose yourself; that was one part which I want, I wanted more from and the other part was, that you need to balance that with your inspirational qualities, and ^{then to give} ~~it's a~~ ~~gift~~ from what you receive.

Mr N Can you see it as a process?

Phyllis Not quite.

Mr N What is aspiration when you discover that in yourself?

Phyllis Well, I wasn't sure, and I got confused about what it meant. The aspiration ^{is things that} ~~seems like it~~ comes from the outside which can ^affect you.

Mr N Yeah.

Phyllis Like some religion or whatever book.

Mr N Right. So there you sit and you are affected by something outside, and you find yourself with aspiration. Many times we say aspiring towards something. Alright?

Phyllis Right.

Mr Yeah. Then what we do after that?

Phyllis Well, from what the tape said, what you said there was that ^{if} you could

digest it; if you knew how to use it, then it was alright.

Mr N Well, how do we use it?

P. By working? Using it to work, it allows you to work?

Mr N Make it ^{a little} simple and connect it up with inspiration, because that's what was the idea; wasn't it? And the conversion of the aspirational energy within me is that process in which I make out of aspiration, inspiration.

Phyllis The inspiration is what comes from within ~~me~~. *me*

WPN That's right. It comes from the same place where aspiration is. Aspiration by itself can continue as admiration for certain things from the outside to which I have an attitude wishing that I would be able to become that what I see or what affects me without doing anything about it. That is aspiration. That's where it stops. When there is a reason for having aspiration continue to come in me, then I must see if that aspiration as energy can be used and not run down the gutter. That is what I call conversion of the aspirational energy, within myself, to change it over into inspiration. So there is something that comes towards me and that stays within myself, maybe in my essential being, ⁱⁿ ~~some way~~ or other, wherever it might be, maybe in my heart. Maybe I get affected in a certain way sometimes in my mind, ~~and~~ ^{it} is there, and I feel that I ought to do something with it. ~~Because~~ it is given to me for some reason. Now I would like to change that into a wish to become that whatever has aspired me. The aspiration many times is linked up with a description in a book ^{with} ~~where~~ someone talking about this and that or certain things that you see that you are interested in and that you could wish for yourself. So you see that is there. That is now changed into a wish to use yourself for that purpose of reaching an aim. The aim is defined by the aspiration. The inspiration now means that I wish to go towards that aim, and then becomes quite clear because then it is mine. Aspiration is not as yet mine, because I am dependent on the outside world to become aspiring towards something. Inspiration means it is all

my own affair; and now I start from inside working towards that aim. That is how inspiration starts to function for my benefit.

Phyllis: ^{There was} ~~Is it~~ a part about being, about being selfish ...

Mark: What did ^{it} ~~you~~ say about selfishness?

Phyllis: ^{It says,} ~~I~~ I yield to the outside world in order to receive from it whatever I can, and after sometime become ^{it} selfishness; there's a little part in between.

WAN: The question of selfishness only comes in when that what I'm aspired by, and I would like to reach it, that someone else ^{may} might have the same kind of an aim and I take away from him, or her, whatever it is that might belong to them.

S: So then it becomes selfish. *B:* But if I, I've used this example several times, when you are on Lake Superior, and you are thirsty, and you wish to drink, you are not going to take it away from anyone else because there is more than enough. So it is not selfish then. It can become self-centered. It is egotistic in that real sense; or egoism perhaps egotistic more, of that what belongs to me, what I wish for my own development, where I can spend ^{the} energy I have for that kind of a purpose without interfering with anyone else, or without taking away anything from anyone else. That is the only question. If I'm aspired to become a preacher and there are more than enough people who ^{also} ~~ought~~ to want to become a preacher; maybe there is no room for too many preachers, *A:* And then I may have to consider, ^{am I} ~~am I~~ going to push someone else out of the way to become a preacher or will I give up and leave it to someone else?

Phyllis: Is there a point where you are required to give what you ...

WAN: I think there is something in one's conscience that tells you that that what you have received has to be utilized. *B:* Because I think that we are recipients of certain forms of energy, and we simply call it that Mother ~~Nature~~ Nature has given it to us, and we are under an obligation to find out why we are alive. ~~one~~ But that is — and you might say that's a kind of principle that I like to adhere to, because

it's the only thing that makes sense; otherwise I can not really understand why I happen to be on this earth. Everything that exists must have a purpose, because if I look around in the rest of the universe and as well as I can understand what is happening, I see that everything that exists has a definite purpose of existence and of existing. If there is a law, there is a very definite reason why the law exists, and then the law ^{becomes - -} becoming operative, that what exists in the form of constellations of stars must have a reason and an aim for continuing the way it is. It is really a requirement of intelligence. One can differ about what kind of an aim one should want to reach. That is subject to a variety of different interpretations, and many people can talk about it and differ about particular aims. ^A And what is good for one person may not be a good kind of an aim for someone else; ^B but if I look at myself, I define my particular aim for what I believe I ought to become. Don't you think you have a right to have that kind of a thought?

Phyllis: Yes.

W.A.W.: It's all a question of sensitivity. How much do I feel that I have as an obligation? I just - that is really when one wakes up at the age of 18 or 20, at the time when the physical body stops growing. That I believe is the place where there is a possibility for a person really to become aware of his existence without knowing that he should be ~~come~~ free from whatever he is, so the word aware is not then used in our, in our sense of words. ^{the} But never ^B the less, he opens up to that what he realizes as his own existence, and he is ^{TP} not longer satisfied with just eating, drinking, and sleeping. You see at that point of maturity of the physical body, one starts to decide about how to spend one's energy. One becomes responsible for life within oneself; and there has to be a meaning why it is there; and then taking ^{the} a responsibility for spending it in the best way possible. It is ^{at} that point when one starts to talk about the division of the roads. One in the direction of unconscious existence, ^{as} and that ^{what} which is for us the realization of existence on this earth; and the other as many possibilities

of existences more or less, let's call it in a spiritual sense⁷, which we define simply as consciousness and unconscious. Is that a little clearer?

Phyllis Yes, thank you.

Mr N Alright.

Nicole Chabert
Mr. Nyland?

Mr N Yeah, no tears this time?

Nicole Oh, I'm not sure.

Mr N We'll wait. Ah, Do you need tissue?

Nicole Yeah.

Mr N O.K.

Nicole I've been thinking the ^{whole morning how I} ~~less lonely heart~~ could say what I want to say, and even whether I would be right in talking about it; and I realize it doesn't matter, establishing a relationship again between myself and my life and the Barn. ~~I~~ now. For quite some time I've been disturbed very deeply by something which was brought up last night very much ^{alive} ~~like~~ by the reaction I had to the meeting; and I came to the meeting with a wish to be open and affected so that my real life could be touched; and as the meeting went on, I could not believe what actually happened when I saw that it was obvious ^{that} there was no life and that there was no real question or burning question of the day; and yesterday I wanted to scream and say, why didn't you stop? Why didn't we stop the meeting? Why did we all done to fall? ^{this is} If there was no content and did something else together to express life; and ~~it's~~ very much the way I've been looking at the Barn lately. It seems, I see that big organization and the women doing this and the men doing that, one side ^{the} the women and the other side the men, and all these people; and I have lost contact with the life that I saw; and I know it's there, but I just can't touch it anymore; and I felt that if I did not talk, I would go in my own way, and I would loose that.

It's alright. It's a good thing to talk about it as long as you can admit there is still some life somewhere else. One still can use it as a form of aspiration; but then you have the difficulty with ~~the~~ ^a great deal of associations you have already. When originally maybe you were interested, and used it, and became part of it, and found a certain form of life for yourself. Then when you loose it and you still see it go on, and that's with my assumption that you do see it, that you feel sorry that you have been somehow or other, not left out, but that you find yourself outside of it. I think to some extent it's good. That ~~it's~~ ^{is} not present, ~~But~~ I think it is right that you see that something still can exist as a Barn with a lot of people who are dumb and unconscious and they really don't know very much about what is needed; but they have a very definite something within them that they wish to find out. That I think in itself is a form of life which is expressed by the group as a whole, and which takes a definite form when someone else is talking. Now it's quite possible that for a little while your ears are deaf to that, and that you have become a little bit over-sensitive in wishing certain things which did not exist as yet which you would have liked, and where you start to define how it ought to be, and you couldn't find it. ~~And~~ ^A I think it is useful, because it makes you realize that you are quite limited then in allowing other forms of life to exist, and you become over-critical, and because of that, you close yourself up, ~~And~~ ^{And} you draw within and with that, your own life, doesn't become even expressed. ~~I~~ [#] I think it's very good to be critical about the group as a whole, about the different people who constitute and make up this group, about the different meetings we have, the level where we can reach sometimes certain things and sometimes it's much more dead. And I think it goes up and down, but I do believe that that what is taking place still has a reason for existing, and that also, that what exists is at least alive here and there; even if I may be very critical about the aspects of life as it is being expressed by the group and by different members, I don't loose confidence in the possibility that

ultimately something can exist which could become even more permanent. Now that is a reaction that I would receive from the group. At the same time, within me, there is every once in a while tremendous disappointment. Sometimes I express it. When I say it, in a meeting like last night - "come on, you people, where are you? Haven't you got a voice? What is happening to that whole row there on the left side? Why can't you speak up?" I am disappointed. I expect more, and I'm stupid perhaps in wishing it. ^B Because sometimes I try to interpret that what I think ought to be in accordance with what I believe in, and what I would have done, and what I have done in the past for myself, and comparing then myself when I was younger similar to the people who are here, and I say well at that time I was more alive because we could talk and we argue, we did this, and why in God's name, can't you understand that you ought to do the same kind of a thing. ^A And I may be entirely wrong in that; but I remain responsible for such thoughts and feelings; and when I feel that that what I then express is not right, afterwards I think about it, and ^{said} ~~say~~ you were a little bit, I'm talking to myself, you're a little bit too strict, or you were a little bit too strenuous, or you affected other people probably in the wrong way, or you became too dogmatic; or you expected too much from others which can not be that, and moreover they are not like you are, etcetera, etcetera. ^R I turn within myself, Nicol^B, and I try to find out what is it that causes in me that kind of a reaction. When I wish something to exist outside of me, and I see it, and I am affected, and I say how beautiful it is that it does exist, and then I wish it for myself, and I'm incapable of even experiencing it to the point where I can become inspirational about what I wish to express. Then I say I have limitations, and I become very small with that. I also become affected, because I wished really with all my heart that it would be different, and I probably have to wait and see, until I see a possible loop hole of an understanding which I didn't have before, and then acknowledging that what is not as yet in existence within me, and can exist in the outside world, that I have to find the key to myself. Don't criticize others. Everybody is

mechanical. Everybody is unconscious most of the time, practically all the time. Everything that is happening is happening in accordance with certain laws and rules which exist on this earth, and they affect everybody including yourself.

Mike: I don't mean to say I criticize the group or the people.

Mr N: No, it's something you criticize for yourself.

Mike: No, it's that I can't understand why the ^{form} ~~thought~~ is when I can't see the life anymore in it.

WAN: Because ... We'll talk about it.

SIDE NO. 2

WAN: It is caused by being stimulated by something outside that you see in the Barn or in the form of the group as a meeting, and it produces in you a dissatisfaction that you don't feel at home anymore with that when you remember that you used to feel at home with it. That is why I say it is a question of your own receptivity, your own openness of what it is that you understand that causes you to become a little disturbed. That is the problem for you. It is not the problem of the group. The group exists, at one level or another, in different people with different expressions, different manifestations, different forms of life as they feel it. ^B But at the same time, there is also something with it that brings them together as a group, and then they want to see what can be done about whatever they feel for themselves. That is the advantage of the group. Now I sit outside sometimes, and I look at it, and I say also, I wish ^I I was more part of it. ^A And I try to find for myself what is it that prevents me. ^{it} That is what I ask you to do. What is it in you that prevents it?

Mike: When at times I would thought, I would say maybe I'm too narrow or maybe I'm selfish, and I don't know I ^{keep} thinking that there is food that I wish

to continue to keep making work more alive that I can find and ...

Why can't you use it?

Nicole: Wait a minute.

And then I've been, I've tried to get inspiration or aspiration from other things in the coming more open to life around me, and the way I talk to people, and I try to be open to them, and in reading certain books which have inspired, aspired and affected me; but then when I come to the Barn, I react against the form and somehow or other the form doesn't fit with the content I find.

WAN: Why doesn't it fit? Why do you object to the form? Why don't you open that up with someone else, and ask them, why aren't you my friend? Why can't we talk together? What is it that I have lost? I'm not blaming the others. I blame myself. ~~Say~~ Say what is it that I have, that has caused me to close up? I go out of my way and find ten people with whom I wish to talk, and I think that among all the different people around here, there are undoubtedly some who are, let's call it, kind of ^{or} willing enough to talk to find out, even if you want to say to help you, or for whom you can be what perhaps they would like to be. It is within you, Nicole

Nicole: I know Mr. Nyland; but if I did not talk, I would do it all by myself.

Mr N No, No. I say select ten people. Why can't you?

Nicole I have talked already with friends.

WAN And you never got anywhere?

Nicole Well I had to say what they said.

WAN No, the question is you were affected at the time. What is it that took place let's say three or four years ago, when ever it was? What is it that then affected you and to which you responded?

Nicole: I don't know. I saw some things so far beyond anything I could ever expect to find in my life.

WAN Well that's good. Can't you do that now?

Male: It won't be at the Barn if I find it. That's why it is. That's where the problem is. It won't be at the Barn if I find it.

WAN ~~Male~~ why? Right. How do you know?

Male ~~WAN~~ I just have a feeling.

WAN I don't believe it. I don't believe if you can not find it at the Barn it doesn't mean it doesn't exist.

Male Oh yeah. I realize that.

WAN Good. Then if you go away from the Barn, well it's the same problem.

Male Oh, finding something and not finding it?

WAN That is for you. It's up to you. I think you can find it right there in that piece of tissue.

Male Yeah, I know what you mean.

WAN Yeah, exactly. That's what I am talking about. I draw within myself in the inner, inner chamber. There is absolutely nothing on the walls. It isn't even painted. The door doesn't really fit, and there is just a little bit of a chair with a hole in the seat, but I can still sit on it, and I look around and there is such utter simplicity around me that I cannot have any associations with anything, and I just realize that I am within my inner inner life, and then I sigh, and ~~say~~ ^{forgiveness --} why is it that God has forgotten me? Don't you see? I'm crucified, and I ask, and I say I am thirsty, and then I wait, and then help comes.

Male Thank you Mr. Nyland.

WAN Alright. So what will we now talk about? But you see these emotional difficulties, I'm very happy about them. I think it is very very necessary that one becomes disturbed, that you really feel that whatever is happening with you, and the Barn, and the rest of the world, is all wrong, that you have to rebel about you, being, everybody, being bound. That kind of rebellion is absolutely necessary

to understand why you should try to become free. Why is it that there is not enough room left for you to develop if you wish, and that there are so many obstacles? And of course you object to it, because, by God, you are alive, and you want to express it. ^R When you have an aim, and you want to work towards it, and you know damn well how difficult it is, you're not going to stop just because there is a little bit of something in the way. You're going to remove it, if it is a pebble, if it is a big rock, if it is a ^{wall} ~~bar~~. You'll get tools for it. You do this and that because you're alive ^{and} ~~because~~ you're young, and you rebel about God giving rain at the wrong time and you want sunshine, and when your eyes are not good, you curse him, because you say why, because I have so much to do still.

^R It takes a long time before you start to recognize that perhaps there are other laws that you don't know as yet, and when one talks glibly about God and infinity, that there is absolutely nothing at all that is similar to that what is within yourself, that you have to come to such simplicity about yourself, that everything belonging to this world is gone, that you die to it. Then when you die to it, there is a possibility of a soul existing, but when you are closed up because your eyes do not allow it, or there is too much that you, that you receive at the present time, you can not as yet detach yourself from. There is no particular soul. The soul that we have is "do." That's all. The rest of the octave is silent. You can say it is there, potential. You can also say it exists. ~~That~~ ^{it} is definitely a part of me, because I have a ^{do} ~~do~~, and it is the beginning of something that I call an octave of intellectual development, that really would lead to my consciousness, but it's not available to me, because I stare myself blind as "do," and I cannot even see up because I'm looking constantly down to what is the rest of the world. I look constantly at my unconsciousness, and I do not allow any potentiality even to enter or belief in it. Let alone the fact that perhaps it does exist and I don't know. It comes to the same thing. Either I have to uncover that what exists, or I have to make what is yet, ~~is~~ at the present time potential. It's the same question, but this is my difficulty,

that I am constantly affected by everything on the outside world which retains, how will I say that? Retains a very definite order for me to remain unconscious. It compels me in my unconscious state. This is the kind of ballast that I have, the kind of atlas that I carry on my shoulders. That is the world I carry, and it makes me suffer, and in the midst of that, I don't want to believe it, that that is the end of all life, otherwise I would kill myself, and say what good is the use. Simply, if I die, I die, I may as well die a little earlier, but if I still rebel, that I hope that there is something else that is still possible for me, then I start to work towards that. I don't know how to work towards it, I don't even know any direction, but I do know that I don't want to stay where I am, and then I fight, and I find out, and I pray to God, even if he still wants to look at me when I've ^{cursed} ~~cused~~ him before, and all of that doesn't count anymore, because I have now a definite attitude towards something that I want to become. That's why I say an emotional state is good. Get tears in your eyes about your own condition, how God-damn stupid you are and why, and how you ^{cannot} ~~can't~~ do certain things that you really know that you conscientiously ~~should~~ should do, and that you should be interested in it, and you don't find the time. You only find time every once and awhile at a meeting, to come, to sit, and listen; and perhaps listen to a tape every once in awhile and say oh yeah, yeah, yeah, and what do you do about it? Sunday, on a Sunday, Monday morning you kill your best friend. You cut him off. You compete, and you continue in your own God-damn unconsciousness, and you think sometimes that just in a little bit of a job, somekind of a ~~24-hour~~ which is completely unconscious without doing anything about the possibility of the development of a soul. You think that that will lead you to God. God doesn't appear on this earth like that. He has lost almost all interest ever since from the sun, absolute and the different creations that have existed. That's why they have to be reminded all the time by someone who comes down as a messenger from above. It doesn't matter in what form it happens to be. Jesus Christ, or Buddha, or any one of the Tibetans,

or anything that comes through a medium, anything that comes down to earth, anything that you feel, anything that perhaps happens to you when you are asleep and have dreams. It doesn't matter how it comes. The question is always, what will you do with it? How will you become inspired? There are enough influences at this barn to help you to wake up, and all the time you have to be reminded. I know that. I'm not so stupid to think that you can do it just by listening to it for ten or twenty times. Hundred times you have to hear it. Because your unconsciousness is such crystallization. You're so ^{immersed} immersed in it. There is no possibility anymore sometimes even to see life in it. Because you constantly identify it with the form in which it happens to appear. And before you can get a little bit loose from that form and see life for what it really is, then it is possible to live, as sometimes you might say, to live in different dimensions. That is a different kind of a world, different entities, different realizations. That is what one wishes, but you have no key in many cases. Even if you have the key, it doesn't always fit, and then you find an excuse for not working, not now; tomorrow. This is what I mean. The simplicity of that what is within you your own inner life par excellence. That what is your own magnetic center. That is the one thing that is really your own. The rest is all laid on, practically. A little bit of essential being still remains perhaps undisturbed. But most of it, and together with the superficiality of your ordinary life, the outside world, is not your own. It's all acquired characteristics. All the thoughts of sociology, results of the life of the world, in which you live, you take on, you react towards; partly your astrological configuration. Even that is not your own. And you know it. Because you're bound - bound by a variety of tremendous laws which you don't understand. But you must learn to understand, because you rebel against them. But for that you have to ask God what is the key? What should I do? Because it doesn't do you any good to just have it, and to enjoy a little bit of higher knowledge, belief in the existence of something that is free. You must first know you're not free now, and

even your little wish of being free doesn't help you. Even living a little bit in imagination, your body is still there. So that is the problem of work. And there is an answer and you must know it. When you try it, you know well enough that if you honestly try how to work, by working and finding out what it is that is in the way, that you don't understand as yet what is meant by being impartial. Or, that what we talked about in the beginning, about acceptance, about the realization of the inspirational quality towards God; or that what you should be as a human being when you rebel. For what reason did you wish to rebel? In order to understand your life, and remain selfish about that life only? Do you think you can leave your life just as a separate item when you look at the totality of the cosmos? When there is life existing anywhere in the universe, wherever it can exist, and whatever kind of a form? It doesn't mean there's a little bit of a human being that we are familiar with. But even with our world, what do you do for other people? How do you care for them? How often do you think about each other that you want to help someone. Like Nicoll? What is it in you that is perhaps aroused now? What can you do for her, to help her, to make her feel that she is at home? That you really show that you care like you would care perhaps even for your mother, even perhaps; or for those who so called love you, because you get something from it? As Gurdjieff would say it's a nice rich uncle who could do you a good deed in turn? No. Love. Love yourself as life. Love other people as life. That's the command. You don't want to believe it, because maybe it happens in the Bible; but if you think logically, you will see that that is a necessity. How can you actually communicate when you don't understand your desire to understand someone else, and that is why we work. That's why we're interested in trying to find out what can this "I" mean for me. If I want to create it, what's the purpose that I create something that is of a higher quality? Then I say I endow it with certain properties I don't have, and "I" doesn't have a body. You know that. It has just a spiritual value. Sometimes it has a voice in some way or other communicating not through a mouth; by intuition yes, and by telepathy yes.

Such things that's an "I". That is how an "I" speaks. Awareness is not pronounced like an intellectual function. Awareness is that what exists, and you know it by intuition. You don't know how it reaches you as knowledge. Try to think about that. An "I" you always believe it is a body like a picture of Jesus Christ. That's not an "I". ^f An "I" is a spiritual value, and entity of some kind, no form that we are familiar with. It starts with that what we call emotions, not even a little feeling. An "I" is not a feeling. An "I" is an emotional state that begins with caring for life. ² Caring first for that what is matter on this earth, caring for so called inanimate, inanimate matter that has no life in it, but you care for it, and many times it's beautiful. So it can give you inspiration to wish to do, and to look at something else, and you look at a plant, and it is also life, a little underdeveloped, a little bit restricted. It can't walk. It has not that kind of a body, but it has a body, and it is life, and it dies out, and maybe it has some fruit or flowers, and that inspires you. Then you say what for? Why should it? And then you look at animals, and they can walk, and they can express a great deal more than a plant can, and you can care for them, and take care in the right way, and hope that they don't get sick, and when they get sick you don't know what to do, because it's an animal. They don't talk to you. They just meow a little bit. ^B But you see that there is sometimes in an animal a caring for you, and then there is something that takes place in you. Why should they care for you? Is it maybe that because you represent life for them and that they look up to you, because you have a superior quality? And that is what you ^{thinks} about. An animal won't think about that, and you are superior, because you have a little bit of a mind. At least it can think, and it can think then about plants, and animals, and crystals, and the beauty of nature. ⁵ But it can think also the other way in the aspirational form affecting one becoming inspiration to use your brain for the purpose of reaching something that is a development of man, an evolutionary possibility. ^f That is what one wishes so that then you know that this

world exists for that purpose, to grow up, to grow away from it, to do it during
 a life-time now, or do it through many life times here after. I do not know how
 often you may have to come back, but that doesn't concern me at the present time.
 What concerns me now is my body. It has to be fed. It has to be taken care of,
 because on that depends where my feelings are going to be, and where my mind is
 going to be, and I would like my mind and my feeling to become a little different,
 and I still need my body for that purpose. ^P That is why I rebel. That I still
 need that. That I wish that I could just exist as a Kesdjanian body and a ^S Soul
 body full grown, and I know it isn't, because everything in this universe grows,
 and it is destroyed. That is the equilibrium that exists. Everything wanes and
 waxes. Everything becomes full and then becomes the new moon. It is up and
 down always the sinus curves. Always indications of vibration rates as energy;
 being transported because of that, sometimes in the form of matter even when sounds
 appear in air, the air starts to vibrate, because of the vibration rate of the
 sound. ^A And it is matter that communicates to us what is taking place, because
 when that as matter hits us, it is transformed into sound quality. That is
 how we perceive it. The same way with light as vibration rates in ether. We
 don't know much about ether, but it is a substance of much less density. Also
 that, when that hits us, it causes the impression of light on us. It hits us,
 because there is pressure of light which you don't understand very well. You
 think it is only light. The rates of vibrations have a quality when they do hit
 you. It is a form of Kinetic energy existing as a light-ray, and when it
 reaches you, there is a pressure on that what is being hit. That causes the
 indication for oneself of light. That is the translation which is made in
 your brain from your eye. The electrons that go over to your brain and tell
 the brain, that is a light-ray; that is yellow; that is red; that is violet.
 That is how we live, and for a long time we are dependent on that, because
 we have to come back to it until it has outlived its usefulness, ^A and whatever

law is governing that, it probably is written already in your hand how long you will live, and what time lengths is allotted for you to use this life for the purpose that it was given. What will take place when you die? ¹¹ An "I" is an indication of what will be, because I say an "I" has no body. It has qualities of a feeling of an emotional kind, not feeling. A deepened feeling doesn't help. An emotion means it includes different forms of life existing; not my own only. It means a love for that what exists as life, the same as I will love myself as life. ^A and I'm entitled to that form provided I understand what is meant by caring. The fundamental note for me is always to care; to be concerned; to wish to find out, and understand, and then to do for others what you would wish them to do to you. ^H That is the problem we have to face. That is the problem of a group. That's the problem of the Barn. That's the problem of cooperation. That's the problem of seeing that activities in which we are engaged are correlated and help each other, and not just as I say many times that you eat ~~sandwich~~ ^S the cheese off someone else's sandwich, ^T that you allow room for someone else to grow, but that also you have that kind of responsibility of telling every once in a while I'm afraid you may be on the wrong road, because you are too goddamn selfish. ^H That is why we rebel. Because inherently there is such a wish that one wants to become free; that one must grow up; that it is given to a man to grow up; that what he has to do is find it; that he has to work. ^T That's not going to be given simply because he happens to read a little bit about what the heaven looks like. I don't live on the streets of heaven where the streets are made of gold. I don't live as yet in a body that is no body. I still have all the encumbrances of my ordinary body, physical body existing. I become loose from it the more I can become loose; the easier it will be for the development of the other two. ^{PE} But what I wish is for myself first, to see that I can become loose in order to give room for conscience and consciousness to start to exist. ^A and that I try out. I test out myself in

relation to other people. I don't find it in church. I may be affected by being in church sometimes when I'm in an emotional state. It's alright. I can have tears in my eyes when I look at the sunset, ^B but my real life is still very definitely with my feet on the ground, ^B but I must remember that while I consider my feet, I also have a mind, and that mind should function as -- it would have a different kind of function, not as a thought, ⁵ not as ^{an} ordinary mental process, but as an awareness of God; as an awareness of "I"; as an awareness that "I" may be looking for me; that I try to find this "I" when I do create it. ^A And I wish it to be there, and I don't find it. And I make the mistake of thinking that it ought to be there simply because I wish; but I have work to do. ⁹ I have to make attempts of becoming objective in order to meet something that is more objective than I am, ^A and we forget that many times, because we think we are entitled to it. We are not entitled to anything else but to just live on this earth. That is what ^A Mother Nature will tell you. All you have to do is eat, drink, and sleep, and create in that sense nourishment for the maintenance of the earth itself, and for the moon and ^{anviliast} ~~anviliast~~, ^B but when you wish to become a man, you are different from an animal. You get rid of part of your body. You don't want that body always to be so predominant. You want to fight against it at times. You want to know what you are doing it for. You ^{are} ~~re~~ allowed a little bread and water, but not cake all the time. You're allowed friends, but not all the time, because there has to be some room for enemies. There has to be friction not roses, roses - thorns Gurdjieff calls it. There has to be purgatory, and understanding of the condition of earth, and that what is required for the freedom of ^{the} earth, the earth not as yet being free itself -- Earth, though wishing to become a planet. That's us. We wish to become a planet. That is Kesdjan. Kesdjan is a planet. That's very much like what we know the planets to be but this kind of planet is on the other side of ^B Pluto. That's where Kesdjan lives; much closer to the sun; much more identified almost with the sun; much more identified with the process of the development of the uncovering of your soul. The Sollasi-

St-La-Si

Kesdjan is equal to the Do-Re-Mi of the soul only - and when I think of that I call emotions I have a lot to say about it and --

Si-Do
is above the ~~side~~ of my physical octave. At the sametime it's only a little
bit in the way, towards the way. It is not as yet fulfilled. After that comes
full development, real development, real understanding, real contact, being
able then at such a time to be away from this earth for a little while, to see
what is what, perhaps to find out what the planet level looks like, what the
sun level looks like. Who knows, maybe I have to find out a little bit first
about what the earth looks like, in certain places where there is spiritual
development still in existence on this earth, where it is not as much bound.

We talked once in the group with Orage how to go to Tibet. And next time we
came back all with different reasons, or how, of ways how to go to Tibet. I
don't believe that anyone of us understood what was meant, because it ranged
from all kinds of descriptions - how you have to buy a ticket, and an airplane,
and where you could land and you could go overland, you could travel by car
or by train or whatever it was even balloon, and no one understood the meaning
of that kind of a question. So when people talk about Himalayas that they visit,
just look at them a little bit. Are they conscious of the Himalayas when they
are alive in ordinary existence? Do they have a Kesdjanian body to work with?
Do they have the potentiality and see the potentiality of a Soul developing,
evolving, existing, getting out of a state of potentiality in their daily life,
as they walk on earth, as they deal with people, as they can love them, as they
can sacrifice themselves for an aim, as they can give up that what is really
for them what they cherish for the sake like one loves the child, like one
wishes to educate one's children. When you wish to give because there is
enough to be given when there is a contact with "I". You understand "I"?
It is the mediator. It is the means through which you get certain things for
your benefit to be used for the futher growth of yourself, so that then you
can repay "I" when you grow up and reach a level of conscience and consciousness.

and that is why when I say sometimes "why don't you wake up," why isn't there an alarm clock? An alarm clock is something that just helps you to wake up. The big job is to get out of bed. Any kind of a habit we talked about last night can tell you that there ought to be some work to be done. Work like getting out of bed. Work like getting changes^d from a physical sleep into an ordinary semi-state of being awake. That an alarm clock within you should give you that at a certain time, seeing your habit, that then that alarm clock is that seeing which has to be followed by an attempt to create an "I", to be awake, so that you utilize different opportunities existing already; and really wish to be a Man.

That is what I mean when I ask you why don't you talk? Why don't you ask questions? Why do you let it be dependent on someone else? Why don't you contribute? The person in front, like Robert, hasn't he got brothers and sisters with whom he works during the day? Why can't they speak up? Why can't they assist him, help him, bring up the level of a meeting? Why can't they talk about their own experience? What is so difficult to talk about your life when you are making attempts to make it grow as an inner life? What is so difficult about it? So try to remember if you will next Wednesday evening. Partly for that reason, we have these Thursday lunches to remind you. Life is not going to be given that easily. You must work. You must work. A hundred thousand times you must work when you consider it worthwhile and continue. If you don't feel it's worthwhile, I'm sorry. Stay asleep until you have a dream that will tell you for God's sake will you wake up? Get out of bed and maybe you can behave, the beginnings of a Man. I'll remind you that this is the first week of taking stock of yourself; to see what you can do, and don't forget it. I will not allow you to forget it. I will not be here next week. Of course I will think of you. I will remind you on Saturday and Sunday. Don't forget it, if you want to take it as a task. Make it worthwhile. Make this group really grow. Make all attempts you can make, and

do away as much as you possibly can with your unconscious states. You're just ordinary hundred per cent mechanicality. So, it's almost the end isn't it?

A few more minutes

Huh?

Just a few more

Yeah. Good bye. I almost said good night. Good bye everybody.

END TAPE

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